

فِي فَصْلِ الْقُرْآنِ الْمُبِينِ
عَلَى جَمْعِ الْأَرْبَعِينَ
فِي فَصْلِ الْمُعِينِ

Forty Hadiths
On
The Merits of the Holy Quran

By
Imam Hafiz
Nuruddin Ali bin Sultan Qari
Hanafi Makki
(d. 1014 A.H / 1605-6 C.E)



Translation
By
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Dar al Islam Foundation
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Introduction

All Praise belongs to Allah Almighty ﷻ- the Sustainer of the Universe, the Provider of Sustenance and livelihood, the Benefactor of Creation; And Peace, Blessings and Salutations be upon the Distributor of Divine Sustenance and Grace, the Mercy for the entire Creation – the beloved – Muhammad Mustafa ﷺ.

And Peace & Blessings be upon the Greatest 'Siddiq'-Sayyiduna Abu Bakr ؓ, the rest of the Noble 'Salaha', the Pious and Pure 'Ahl al-Bayt' and those who followed them on 'Sirat al-Mustaqim'.

Most of the famous Hadith compendiums have special chapters on the blessed topic of '*Fazail al-Quran*' (*Merits of the Holy Quran*), Hadith masters {'*Muhaddithin*'} have also authored separate works dedicated to this subject. Among the first known works on this particular topic was by Imam Abu Ubayd al-Qasim bin Salam al-Harawi (157-224 A.H) who wrote '*Fazail al-Quran wa Mu'alimahu wa-Adaabuhu*' which contains 927 Hadiths, has been published in two volumes. '*Lamhat al-Anwar wa Nufhat al-Azhaar*' by Shaykh Imam Muhammad bin Abdul Wajid bin Ibrahim al-Ghafiqiy al-Andalusi (549-619 A.H) which contains 1948 Hadiths which has been published in three volumes is another important work. Imam Ibn Abi Shaybah also authored '*Fazail al-Quran*', Imam Nasayi too compiled '*Fazail al-Quran*', Imam Abul Fazal Abul Rahman bin Ahmad bin al-Hasan al-Razi al-Muqri wrote '*Kitab Fazail al-Quran*', and so did Imam Ibn Kathir Shafiyi who authored a book entitled '*Kitab Fazail al-Quran*'. Off lately numerous encyclopedic compilations have appeared in the market on the subject of '*Fazail al-Quran*'.

'Fazail al-Quran'.
'Forty Hadiths on the Merits of the Holy Quran' is the first English translation of "'Fayz al-Muynin ala Jami al-Arbayin fi Fazl al-Quran al-Mubin" by the famous Hanafi Jurist and Hadith-Master Imam Hafiz Mulla Ali Qari Makki.

Imam Mulla Ali Qari Hanafi compiled a total of Forty Prophetic narrations on the Merits of the Holy Quran. The importance of this work is immense in our society as it encourages people to read and practice the

صلی اللہ علی النبی الافی والہ صلی اللہ علیہ وسلم

DEDICATED
TO

*Mufasssir al-A'zam Abul Hasanat
Allama Mazlana Mufti Sayyid Ahmad
Qadri Ashrafi Lahori*

Holy Quran, and hoard great rewards. It infuses love and attachment with the Book of Allah Almighty and seals the heart with the miraculous beauty of the divine scripture. Every hadith in this collection is profoundly inspiring and likely to have a deeply transformative effect on the reader. Therefore, we felt it necessary to translate it into English for the general benefit of Muslims. The author meticulously mentions the Hadiths through different channels of transmissions in a lucid and unique methodology, thus enabling the reader to precisely grasp and practice upon them according to his convenience and ease.

All care has been undertaken in translating and proofreading the texts present in this book, still the presence of some lapses are expected. Therefore, we request our dear readers to kindly inform us of any such mistakes and enable us to rectify them in the next editions. Before we end our words, we would like to thank Mohi Faqir Pasha Qadri Hyderabadi, for his invaluable support in bringing out this book in a short span of time. May Allah ﷻ bless the Author- Imam Mulla Ali Qari and all those whose contributed in bringing out this book and shower upon them His Choicest Mercy and keep us united to serve 'Ahl al-Sunnah wal-Jamah' through the noble 'Wasilah' of the Beloved RasulAllah ﷺ. Amin!

Basharath Ali Siddiqui
Qadri Ashrafi

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Hyderabad, India.



Imam Mulla Ali Qari Hanafi – A Brief Biography

Imam Nuruddin Abul Hasan Ali bin Sultan Muhammad Hirawi Makki Hanafi, commonly known as Imam Mulla Ali Qari was one of the great Hanafi Muhaddithin. He was born in Herat, Afghanistan where he received his basic Islamic education. Thereafter, he travelled to Makkah al-Mukarramah and studied under the great Hadith scholar Imam Shahabuddin Ahmad bin Hajar al-Haythami Shafai {d. 973/974 A.H}.

Among his teachers were Shaykh Abul Hasan Ali bin Muhammad al-Bakri {d. 952 A.H}, Imam Hussamuddin Ali al-Muttaqi Hanafi Hindi {d. 975 A.H}, Shaykh Abdullah bin Sa'aduddin Sindi Makki Hanafi {d. 990 A.H}, Shaykh Qutbuddin Muhammad bin Alauddin Ahmad Hindi Hanafi Makki {d. 990 A.H}, Shaykh Sinanuddin Yusuf bin Abdullah Hanafi Rumi {d. 1000 A.H}, and others.

He is considered to be one of the great masters of Tafsir, Hadith, Fiqh and Tasawwuf. He was a Hafiz of Hadith and a renowned calligrapher who used to write at-least two copies of the Holy Quran every year.

Imam Mulla Ali Qari was an illustrious scholar and an author of more than 264 large and small works, among the most famous of his books are the following:

- i. 'Mirqat al-Mafatih Sharh Mishkat al-Masabih' – an exceptional extensive commentary on the famous Hadith book – 'Mishkat al-Masabih'.
- ii. 'Sharh al-Shifa' – an excellent commentary and explanation of Imam Qazi Iyaz al-Maliki's magnum opus book on the Merits of RasulAllah ﷺ – 'Kitab al-Shifa bi-Huquq al-Mustafa'.
- iii. 'Sharh Shamail al-Tirmizi' – an excellent annotation of Imam Tirmizi's famous Hadith compendium on the 'Shamail' of RasulAllah ﷺ.
- iv. 'Minh al-Rawz al-Azhar fi Sharh Al-Fiqh al-Akbar' – a great commentary of Imam al-Azam Abu Hanifa Nu'man bin Sabit's {80-150 A.H} memorable masterpiece on 'Aqidah' and 'Im al-Kalam' – 'Al-Fiqh al-Akbar'.
- v. 'Sharh Musnad Imam Abu Hanifa': Imam al-Azam Abu Hanifa compiled some 535 essential Hadiths in a book, it is known as 'Musnad Imam al-Azam'. Imam Mulla Ali Qari wrote an extensive commentary of this noble book.

vi. 'Al-Zubdah fi Sharh Qasidah al-Burdah': A faith boosting explanation and annotation of the world famous 'Qasida al-Burdah' by Imam Ruzsa'wi in praise of the Beloved RasulAllah ﷺ.

Busayri in praise of the Beloved Rasul Allah ﷺ.

vii. *'Sharh Nukhbat al-Fikr'*: A concise explanation of the Hadith manual *'Nukhbat al-Fikr'* of Imam Ibn Hajr Asqalani Shafi'ī on Hadith terminology and principles.

terminology and principles.

viii Tafsir al-Quran in Three Volumes.

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of Imam Malik bin Anas Madani.

x. 'Sharh al-Hisn al-Hasin': An excellent explanation and annotation of the world renowned encyclopedia of supplications and prayers – 'Al-Hisn al-Hasin' by Imam Muhammad al-Jazri.

al-Hasin' by Imam Muhammad al-Jazri.

xi. 'Ta'liq ala Ba'az Adab al-Muridin' on Imam Abdul Qahir Suharwadi's 'Adab al-Muridin'.

'Adab al-Muridin'.

‘Sirat Shaukh Abdul Qadir al-Jilani’ – entitled ‘Nuzhat al-Khawatar’

xii. 'Sirat Shaykh Abū al-Qāṣim al-Juwaynī - entered in
xiii 'Tazkirat al-Mawzu'at' - on Hadith fabrications.

xiii. *Izskritat al-Nuwozzat* at — On Hadrat Imbations:
: *'Hakima ala Tafsir al-Ialalalum'* in the field of Tafsir.

xiv. 'Kitab al-Jamlaym' – 'Hasniya ala laṣur al-jalalayn' in the net of Irsal.
(Aḥmadīya al-Qudaym). A beautiful collection of forty Divine

xv. 'Arabayn Ahadith al-Qudsuya: A beautiful collection of Hadiths narrated by the beloved Rasul Allah ﷺ.

Imam Mulla Ali Qari was an ascetic and god-wary scholar of Islam. His means of livelihood was dependent on the earnings which he used to get by writing copies of the Holy Quran. It is said that he used to write two copies of Holy Quran in a year. Earnings from one copy would suffice for him for a whole year and earnings from the second copy, he would distribute among the poor and destitute in the precincts of Masjid al-Haram. He was deeply devoted to the Holy Quran, and his mastery and precision of Quranic recitation and its science earned him the honorific appellation '*Al-Qari*' or 'the Quran reciter'.

The great Hanafi 'Hafiz' of Hadith passed away in 1014 A.H/ 1605-6 C.E in *Makkah al-Mukarramah* and was buried in the famous graveyard - 'Tannat al-Ma'alla'.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

رَبِّ زِدْنِي عِلْمًا يَا كَرِيمُ

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ الْقُرْآنَ، وَأَنْعَمَ عَلَيْنَا بِإِيمَانٍ، وَأَتَمَّ لَنَا الْإِحْسَانَ.

وَالصَّلَاةَ وَالسَّلَامَ الْأَتَمَّ عَلَى سَيِّدِ الْخَلْقِ، وَسَيِّدِ الْحَقِّ مُحَمَّدٍ نَبِيِّ عَبْدِ الدِّينِ نَبِيِّ عَدْنَانَ، وَعَلَى آلِهِ الْكَوَامِ، وَأَصْحَابِهِ الْفَخَامِ فِي كُلِّ زَمَانٍ وَمَكَانٍ أَقَامُوا:

فَيَقُولُ خَادِمُ كِتَابِ اللَّهِ الْقَلِيدُ، وَحَدِيثُ نَبِيِّهِ الْكَرِيمِ، الْمُتَحْتَاجِ إِلَى تَرْبِيَةِ الْبَارِي عَلَى نَسْنِ سُلْطَانِ مُحَمَّدٍ، الْقَارِي: هَذَا رَأْيُنِي فِي حُدُودِ الْقُرْآنِ، وَمَنْ ثَلَاثَةٌ عَلَى وَجْهِ الْأَجْسَانِ يَقْدَرُ الْأَمْكَانُ -

All praise is due to Allah Almighty who has revealed the book - 'Al-Quran' that distinguishes between right and wrong {'Al-Furqan'}; and favored upon us by giving Guidance to accept 'Iman' {Faith}, completed His 'Thsan' {Blessings} upon us.

May there be complete Peace, Blessings and Salutations on the 'Sayyid al-Khalq' (Chief of the Creatures), and the 'Sanad al-Haq' (the verifier of Truth) Muhammad bin Abdullah ﷺ from the children of 'Adnan' (1), upon his respected progeny, and the highly revered companions at all times, in all abodes.

With this beginning, this humble servant of the Ancient Book of Allah Almighty and the noble 'Hadiths' (*Prophetic Sayings*) - Ali bin Sultan Muhammad al-Qari who is in need of His Lord's grace and generosity- states:

This is a collection of Forty Hadiths on the Merits of the Holy Quran, for those who shall read and recite it out, knowing its favors, merits and blessings, and according to their strengths.

1. One of the Ancestors of the Beloved RasulAllah ﷺ through whom the Prophet's lineage reaches the Prophet - Sayyiduna Ibrahim - the Friend of Allah Almighty.



Sayyiduna Muhammad bin Ka'b al-Qurazi said: "I heard Sayyiduna Abdullah bin Masud ؓ saying: "The Beloved RasulAllah ﷺ said:

"Whoever recites a letter from Allah's book, then he receives the reward for it, and the reward of ten the like of it. I do not say that 'Alif Laam Meem' is a letter, but Alif is a letter, Laam is a letter, and Meem is a letter." (3)



Hadith 3

إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ الْآخَرِينَ

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ حَدَّثَنِي أَبِي عَنْ ابْنِ شِهَابٍ عَنْ عَامِرِ بْنِ وَائِلَةَ أَنَّ نَافِعَ بْنِ عَبْدِ الْحَارِثِ لَقِيَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَعْصِفَانِ وَكَانَ عُمَرُ ؓ يَسْتَعْمِلُهُ عَلَى مَكَّةَ فَقَالَ: مَنْ اسْتَعْمَلْتَ عَلَى أَهْلِ الْوَادِي؟ فَقَالَ: ابْنُ أَبِرَى؟ قَالَ مَوْلَى مِنْ مَوْلَى ابْنِ أَبِي نِيْلَةَ. قَالَ: فَاسْتَحْلَفْتُ عَلَيْهِمْ مَوْلَى. قَالَ: إِنَّهُ قَارِئُ الْكِتَابِ اللَّهُ عَزَّ وَجَلَّ وَابْنُ عَالِمٍ بِالْقُرْآنِ قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: أَهْلًا لَكُمْ نِيْلَةُ. قَالَ: بَانَ اللَّهُ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ الْآخَرِينَ. (رواه مسلم، وابن ماجه)

'Amir bin Wathila reported that Nafi' bin Abdul-Harith met Sayyiduna Umar bin Khattab ؓ at 'Usfan (an ancient settlement near the city of Jeddah) and Sayyiduna Umar ؓ had employed him as 'Zakat' (Annual Poor-due) & Revenue collector in Makkah. Sayyiduna Umar ؓ asked Nafi':

"Whom have you appointed as collector over the people of the valley?" He said: "Ibn Abza." He said: "Who is Ibn Abza?" He said: "He is one of our freed slaves."

Sayyiduna Umar ؓ said: "So you have appointed a freed slave over them." He said: "He is well versed in the Book of Allah Almighty and he is well versed in the commandments and injunctions of the 'Shar'iyah' (Sacred Islamic Laws). Sayyiduna Umar ؓ said: "The Beloved RasulAllah ﷺ said: "By this Book (The Holy Quran), Allah Almighty would exalt some people and degrade others." (4)



3. Jam'i al-Tirmizi, Kitab Fazail al-Quran; H # 2910.

4. Sahih Muslim, Kitab Salat al-Musafir; H 1849 (817) / Sunan Ibn Majah, Al-Muqaddimah; H # 218.

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

فَحَدَّثَنَا حُجَّاجُ بْنُ مِنْهَالٍ حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عُلْقَمَةُ بْنُ مَرْثَدٍ سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلَمِيِّ عَنْ غُفَّانٍ ؓ عَنِ النَّبِيِّ ﷺ قَالَ: خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ.

(رواه أحمد وأصحاب الكتب الستة، وفي رواية لابن ماجه عن سعد ؓ، واللفظ: خيَارُكُمْ. رواه ابن مسعود ؓ، واللفظ: خيَارَكُمْ مِنْ قُرْآنِ الْقُرْآنِ وَالْقُرْآنَ)

Sayyiduna Usman bin Affan ؓ narrated that the Beloved Prophet Muhammad ﷺ said:

"The best among you (Muslims) are those who learn the Holy Quran and teach it (to others)." (2)



Hadith 2

مَنْ قَرَأَ حَرْفًا فَلَهُ بِهِ حَسَنَةٌ يَعْشُرُ أَهْلُهَا

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو بَكْرِ الْحَفَظِيُّ حَدَّثَنَا الصَّحَّاحُ بْنُ غُفَّانٍ عَنْ يُونُسَ بْنِ مَرْثَدٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ كَعْبٍ الْقُرَظِيَّ قَالَ: سَمِعْتُ عَبْدِ اللَّهِ بْنَ مَسْعُودٍ ؓ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَهْلِهَا؛ لَا أَقُولُ: الْم حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَلَا م حَرْفٌ وَوَيْهَمَ حَرْفٌ. (رواه الفريدي، وقال: حديث حسن صحيح)

2. In another narration of Sahih al-Bukhari, Sayyiduna Usman bin Affan ؓ narrates from the Beloved RasulAllah ﷺ as follows:

عن غُفَّانَ بْنِ عُقْلَانَ قَالَ قَالَ النَّبِيُّ ﷺ: "إِنَّ أَحْسَنَ لَكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ."

The most Meritorious { 'Afzalakum' } among you (Muslims) are those who learn the Holy Quran and teach it." { Sahih al-Bukhari; H # 5028 }

{ Musnad Imam Ahmad bin Hanbal, Musnad Usman bin Affan; H # 382, 389, 469 / Sahih al-Bukhari, Kitab Fazail al-Quran; H # 5027 / Jam'i al-Tirmizi; H # 2832 & 2833 / Sunan al-Bukhari, Abu Dawud; H # 1240 / Sunan Ibn Majah; H # 207 & 208 }

Hadith 4

مَنْ شَغَلَهُ الْقُرْآنُ عَنْ مَسْأَلَتِي أُعْطِيَهُ أَفْضَلَ مَا أُعْطِيَ السَّائِلِينَ

وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا يَهُْيَا بْنُ عُبَادٍ الْعَبْدِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ بَرِيدٍ
الْهَمْدَانِيُّ عَنْ عَمْرِو بْنِ قَبِيصٍ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَقُولُ الرَّبُّ عَزَّ وَجَلَّ: مَنْ
شَغَلَهُ الْقُرْآنُ وَذَكَرَنِي عَنْ مَسْأَلَتِي أُعْطِيَهُ أَفْضَلَ مَا أُعْطِيَ السَّائِلِينَ وَفَضَّلَ كَلَامَ اللَّهِ عَلَى سَائِرِ الْكَلَامِ فَكُفِّلَ
اللَّهُ عَلَى خَلْقِهِ (رواه الترمذي) وَقَالَ: خَسَنٌ (غريب)

رضي الله عنه Sayyidah Atiyah رضي الله عنها narrated from Sayyiduna Abu Saeed رضي الله عنه that
the Beloved RasulAllah ﷺ said:

"The Lord, Blessed and Most High is He, has said: "Whoever is too
busy with the Holy Quran for remembering Me and asking Me, then I shall
give him more than what I give to those who ask!" And the virtue of
Allah's Speech over the speech of others is like the virtue of Allah
Almighty over his creation." (5)



Hadith 5

مَنْ أَلْمَسَ الْمُؤْمِنَ وَالْمُتَّقِيَ الَّذِي يَقْرَأُ الْقُرْآنَ وَالَّذِي لَا يَقْرَأُ

وَحَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَرَبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ رضي الله عنه عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: مَنْ أَلْمَسَ الْمُؤْمِنَ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَنْ أَلْمَسَ الْفَاجِرَ يَخْرُجُ بِهَا طَيْبٌ وَطَعْمُهَا طَيْبٌ وَمَنْ أَلْمَسَ الْمُؤْمِنَ الَّذِي لَا
يَقْرَأُ الْقُرْآنَ كَمَنْ أَلْمَسَ الْفَاجِرَ لَا رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ وَمَنْ أَلْمَسَ الْمُتَّقِيَ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الرَّيْحَانَةِ يَخْرُجُ بِهَا طَيْبٌ
وَطَعْمُهَا مَوْزٌ وَمَنْ أَلْمَسَ الْمُتَّقِيَ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَنْ أَلْمَسَ الْفَاجِرَ لَا رِيحَ لَهَا وَطَعْمُهَا مَوْزٌ.
وَفِي رِوَايَةٍ: مَنْ أَلْمَسَ الْفَاجِرَ (رواه أحمد) وَالْبُخَارِيُّ وَمُسْلِمٌ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ

Sayyiduna Abu Musa al-Ashari رضي الله عنه narrated that the Prophet
Muhammad ﷺ said:

"The example of him (a believer) who recites the Holy Quran (and
acts on its orders) is like that of a citron which tastes good and smells good.
And he (a believer) who does not recite the Holy Quran (but acts on its
orders) is like a date-fruit which is good in taste but has no smell. And the

5. Jani al-Tirmizi; Kitab Fazail al-Quran; H # 2926 / Sunan al-Darimi, Kitab Fazail al-Quran; H # 3356.

example of a dissolute wicked person who recites the Holy Quran (but does
not act on its orders) is like the 'Rayhana' (sweet basil) which smells good but
tastes bitter. And the example of a dissolute wicked person who does not
recite the Holy Quran (and does not act on its orders) is like the colocynth
which tastes bitter and has no smell." (6)



Hadith 6

مَنْ أَلْمَسَ الْمُؤْمِنَ وَالْفَاجِرَ وَمَنْ أَلْمَسَ الْجَلِيسَ الصَّالِحَ وَالْجَلِيسَ الشُّرَّ

وَحَدَّثَنَا مُسْلِمُ بْنُ أَبِی إِدْرِيسَ حَدَّثَنَا أَبَانُ عَنْ قَتَادَةَ عَنْ أَنَسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ
أَلْمَسَ الْمُؤْمِنَ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الْأَثَرِ يَخْرُجُ بِهَا طَيْبٌ وَطَعْمُهَا طَيْبٌ وَمَنْ أَلْمَسَ الْمُؤْمِنَ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَنْ
أَلْمَسَ الْفَاجِرَ يَخْرُجُ بِهَا طَيْبٌ وَلَا رِيحَ لَهَا وَمَنْ أَلْمَسَ الْفَاجِرَ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَنْ أَلْمَسَ الرَّيْحَانَةَ يَخْرُجُ بِهَا طَيْبٌ وَطَعْمُهَا مَوْزٌ وَمَنْ
أَلْمَسَ الْفَاجِرَ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَنْ أَلْمَسَ الْفَاجِرَ يَخْرُجُ بِهَا طَيْبٌ وَلَا رِيحَ لَهَا وَمَنْ أَلْمَسَ الْجَلِيسَ الصَّالِحَ كَمَنْ أَصَابَ
الْمُسْكِيَ إِنْ لَمْ يَمِصْ بَعْضَ مِنْهُ شَيْءٌ أَصَابَكَ مِنْ رِيحِهِ. وَمَنْ أَلْمَسَ الْجَلِيسَ الشُّرَّ كَمَنْ أَصَابَ الْكِبْرَانَ لَمْ يَمِصْ بَعْضَ
مِنْ سَوَادِهِ أَصَابَكَ مِنْ دُخَانِهِ. (رواه أبو داود)

Sayyiduna Abban narrated from Sayyiduna Qatadah, from
Sayyiduna Anas bin Malik رضي الله عنه who said: "The Beloved RasulAllah ﷺ said:

"The likeness of the believer who recites the Holy Quran is that of
the citron whose scent is good and whose taste is good. The likeness of a
believer who does not recite the Holy Quran is that of a date whose taste is
good but it has no scent. The likeness of an evildoer who recites the Holy
Quran is that of basil whose scent is good but its taste is bitter. And the
likeness of an evildoer who does not recite the Holy Quran is that of
colocynth (a bitter-apple) whose taste is bitter and it has no scent. The
likeness of a righteous companion is that of the one who sells musk; if you
do not get anything from him, you will still smell its fragrance. And the

6. Sahih al-Bukhari, Kitab al-Fazail; H # 5020, 5059, Kitab al-A'ama; H # 5427, Kitab al-Tawhid; H # 7560 / Sahih Muslim, Kitab Salat al-Musafir; H # 1810 (797) / Sunan Abu Dawud, Kitab al-Adab; H # 4829 / Jani al-Tirmizi, Kitab al-Insal; H # 2860 / Sunan al-Nasaji, Kitab al-Iman; H # 5038 / Sunan Ibn Majah, Al-Muqaddama; H # 214 / Sunan al-Darimi, Kitab Fazail al-Quran, H # 3363.

withstand it." Mu'awiyah (one of the narrators) said: "It was conveyed to me that 'Al-Batalah' refers to the magicians." (12)



Hadith 11

مَنْ قَرَأَ الْقُرْآنَ وَعَمِلَ بِهِ الْإِسْمَ وَالِدَاءَةَ جَانِوْمَ الْقِيَامَةِ

وَحَدَّثَنَا أَحْمَدُ بْنُ عَفْرٍو بْنِ الشَّرْحِ أَخْبَرَنَا ابْنُ وَهْبٍ أَخْبَرَنِي يَحْيَى بْنُ أَبِي بُرَيْدٍ عَنْ أَبِيهِ عَنْ سَهْلِ بْنِ عَبْدِ الْجَهْدِيِّ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَرَأَ الْقُرْآنَ وَعَمِلَ بِمَا فِيهِ الْإِسْمَ وَالِدَاءَةَ جَانِوْمَ الْقِيَامَةِ صَوَّاهُ أَحْسَنَ مِنْ صَوْنِ الشَّمْسِ فِي يَبُوتِ الدُّنْيَا لَوْ كَانَتْ فِيكُمْ فَمَا ظَنُّكُمْ بِالَّذِي عَمِلَ بِهِ؟! (رواه أبو داود، والحاكم، وقال: صحيح الإسناد)

It was reported by Sayyiduna Sahl bin Muadh al-Juhani ﷺ, from his father, that the Beloved RasulAllah ﷺ said:

"Whoever recites the Quran and acts upon it, then his parents will be given crowns to wear on the Day of Judgment; the 'Nur' (Light of these crowns) will be brighter than the light of the Sun, in one of the houses of this world if it were amongst you. So what do you think (will be the rewards) of the one who actually did the act (of learning and reading the Holy Quran)?" (13)



Hadith 12

يَكْسَى الْوَالِدَيْنِ خَلْقَانِ يَأْخُذُ وَلَدَهُمَا الْقُرْآنَ

وَأَخْبَرَنَا بِكَرِ بْنِ مُحَمَّدٍ الصَّنْعِي فِي يَمَنَ، حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ الْفَضْلِ الْبَلْخِيُّ، حَدَّثَنَا مَكِّي بْنُ إِثْرَاهِيمَ، حَدَّثَنَا بِشِيرُ بْنُ مَهْجَرٍ عَنْ عَبْدِ اللَّهِ بْنِ تَرْذَلَةَ الْأَسْلَمِيِّ، عَنْ أَبِيهِ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ الْقُرْآنَ وَتَعَلَّمَهُ وَعَمِلَ بِهِ الْإِسْمَ الْقِيَامَةَ جَانِوْمَ مِنْ نُورِ صَوْنِهِ وَظِلِّ صَوْنِ الشَّمْسِ، وَيَكْسَى وَالِدَيْهِ خَلْقَانِ لَا يَقُومُ بِهِمَا الدُّنْيَا فَيَقُولَا: يَا كَيْسِيَا، فَيَقَالُ: يَا أَخِي وَلَدَكُمَا الْقُرْآنَ. (رواه الحاكم، وقال: هذا حديث صحيح على شرط مسلم، ولم يخرجاه)

Sayyiduna Abu Buraydah Aslami ﷺ narrated that the Beloved RasulAllah ﷺ said:

12. Sahih Muslim, Kitab Salat al-Musafir; H # 1825 (804).

13. Sunan Abu Dawud, Kitab al-Salat; H # 1453 / Mustadrak al-Hakim, Kitab Fazail al-Quran; H # 2131.

Sayyiduna Jabir bin Abdullah ﷺ narrated that the Beloved RasulAllah ﷺ said:

"The Holy Quran is an Intercession, whose Intercession will not be rejected ('Shafiqun Mushaffi') and is a true defender of its reciter/ reader in the court of Allah Almighty. The one who will make it an 'Imam' (Leader), it will take him to paradise and the one who puts it behind his back, it will push him into hellfire." (14)



Hadith 10

شَفَاعَةُ الْقُرْآنِ وَمُحَاجَّةُ الْبَقْرَةِ آلِ عِمْرَانَ عَنْ أَصْحَابِهَا

وَحَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ -الْحَلَوِيُّ- حَدَّثَنَا أَبُو تَوْبَةَ وَهُوَ الرَّبِيعُ بْنُ نَافِعٍ حَدَّثَنَا مَعَاوِيَةُ بْنُ عَمْرِو النَّسَائِيُّ عَنْ زَيْدِ أَنَسٍ سَمِعَ أَبَا سَلَامٍ يَقُولُ: حَدَّثَنِي أَبُو أَمَامَةَ النَّاهِي ﷺ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَقْرَعُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ أَقْرَعُوا الْقُرْآنَ - الْبَقْرَةَ وَسُورَةَ آلِ عِمْرَانَ - فَإِنَّهُمَا تَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ كَأَنَّهُمَا غَيَاثَتَانِ أَوْ كَأَنَّهُمَا فَرْقَانِ مِنْ طَيْرٍ صَوَّاهُ لِحَاجَتِهِ عَنْ أَصْحَابِهِمَا، أَقْرَعُوا سُورَةَ الْبَقْرَةِ فَإِنَّ أَصْحَابَهَا تَرْكَةً وَتَرْكُهَا خَسْرَةٌ وَلَا تَسْتَطِيعُهَا الْبَطْلَةُ. «قَالَ مَعَاوِيَةُ: بَلَّغْنِي أَنَّ الْبَطْلَةَ السَّحْرَةُ... الْحَلَوِيَّ (رواه فضيل)

Sayyiduna Zayd narrated that he heard Sayyiduna Abu Salam saying: "Sayyiduna Abu Umamah al-Bahili ﷺ narrated to me: 'I heard the Beloved RasulAllah ﷺ say:

"Recite the Holy Quran for it will come on the Day of Resurrection interceding for its companions (readers). Recite the two bright ones, Surah Baqarah and Surah Aal-Imran, for they will come on the Day of Resurrection as if they were two clouds, or as if they were two shadows, or as if they were two flocks of birds on ranks, pleading on behalf of their companion (reader). Recite Surah Baqarah, for reciting it regularly is a blessing and forsaking it is a loss, and 'Al-Batalah' (the magicians) cannot

14. Al-Mujam al-Kabir- Imam Tabarani; H # 10450 / Maonid al-Zaman; H # 1793 / Al-Targhib wal-Tarhib; H # 11/ Al-Ihsan bi-Tartib Sahih Ibn Hibban, Kitab al-Ilmi; H# 124 / Al-Jami' li-Shu'ab al-Imani; H# 1855 through Sayyiduna Abdullah bin Masud ﷺ.

"The one who had read the Holy Quran, learnt it and practiced upon it (*as much as he can*), then his parents will be made to wear Crowns of 'Nur' (Light) on the Day of 'Qiyamah' (Judgment), and they will be made to wear robes (clothes) which they had never wore in the world. They will say: 'Why are we made to wear these?' They will be said: 'Because of making your son learn the Holy Quran!'" (14)



Hadith 13

يَجِيءُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ فَيَقُولُ: يَا رَبِّ ارْضَ عَنْهُ

وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ الْخَيْرِيُّ شَاعِبَةً عَنْ عَاصِمِ بْنِ أَبِي صَالِحٍ عَنْ أَبِي النَّبِيِّ عليه السلام قَالَ: يَجِيءُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ فَيَقُولُ: يَا رَبِّ حَبْلِي قَبْلَئِيسَ تَأْجِ الْكَرَامَةَ ثُمَّ يَقُولُ: يَا رَبِّ دَفْنِي قَبْلَئِيسَ خَلَّةَ أُمَّةٍ ثُمَّ يَقُولُ: يَا رَبِّ ارْضَ عَنْهُ فَيَرْضَى عَنْهُ فَيَقُولُ لَهُ: اقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تُرَتِّلُ فِي دَوَائِقِ الْمَدِينِ وَحَسَنًا وَأَنْتَ خَيْرُ رَجُلٍ وَأَخْلَصُ قَالَ: صَحِيحُ الْإِسْنَادِ.

Sayyiduna Abu Hurayrah رضي الله عنه narrated that the Beloved RasulAllah ﷺ said:

"The one who memorized (and practiced upon) the Holy Quran will come on the Day of Judgment, and the Holy Quran will say in the court of Allah Almighty that:

'O Lord! Decorate him.' So he is donned with a Crown of 'Karamah' (Nobility). Then it says: 'O Lord! Give him more!' So he is donned with a suit (dress) of nobility. Then it says: 'O Lord! Be pleased with him.' So Allah Almighty is pleased with him and says: 'Recite and rise up, and be increased in reward of every 'Ayah' (Verse of the Holy Quran).'" (15)



Hadith 14

يَقَالُ لِصَاحِبِ الْقُرْآنِ: مَنْ لَيْكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُ بِهَا

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ وَأَبُو نَعِيمٍ عَنْ سَلْمَانَ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ عَنْ زَيْدِ بْنِ عَبْدِ اللَّهِ عَنْ عُمَرَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: يَقَالُ لِصَاحِبِ الْقُرْآنِ: اقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا فَإِنَّ مَنْ لَيْكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُ بِهَا (دَوَائِقُ الْمَدِينِ وَأَنْتَ خَيْرُ رَجُلٍ وَأَخْلَصُ قَالَ: صَحِيحُ الْإِسْنَادِ، حَدِيثُ خَيْرٍ مِنْ صَحِيحِ)

Sayyiduna Abdullah bin Amr رضي الله عنه narrated that the Beloved RasulAllah ﷺ said:

"It shall be said - (meaning to the one who memorized the Quran) - 'Recite, and rise up, recite (melodiously) as you would recited in the world. For indeed your rank shall be at the last 'Ayah' you recite.'" (16)



Hadith 15

لَا حَسَدَ إِلَّا عَلَى النَّفْسَيْنِ

وَحَدَّثَنِي حُزَيْنَةُ بْنُ يَحْيَى الْخَيْرِيُّ نَابِئٌ وَهُوَ الْخَيْرِيُّ نَابِئٌ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ عُمَرَ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا حَسَدَ إِلَّا عَلَى النَّفْسَيْنِ رَجُلٌ آتَاهُ اللَّهُ هَذَا الْكِتَابَ فَقَامَ بِهِ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ وَرَجُلٌ أَعْطَاهُ اللَّهُ مَا لَا يَفُوقُ يَتَصَدَّقُ بِهِ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ - (دَوَائِقُ الْمَدِينِ وَنَسْلِمْ)

Sayyiduna Abdullah bin Umar رضي الله عنه narrated that the Beloved RasulAllah ﷺ said:

"Do not wish to be the like, except of two men: A man whom Allah Almighty has given knowledge of the book (the Quran) and he stands up {in 'Salah' (prayer)} and recites it during the hours of the night, and a man

16. Jani al-Tirmizi, Kitab Fazail al-Quran; H # 2914 / Sunan Abu Dawud, Kitab al-Salat; H # 1464 / Sunan Ibn Majah, Kitab al-Adab; H # 3780 / Al-Ihsan bi-Tartib Sahih Ibn Hibban, Kitab al-Raqaiq; H # 763 / Al-Sunan al-Kubra - Nasaji, Kitab Fazail al-Quran; H # 8056 / Al-Mustadrak al-Hakim, Kitab Fazail al-Quran; H # 2084.

14. Mustadrak al-Hakim, Kitab Fazail al-Quran; H # 2132.

15. Jani al-Tirmizi, Kitab Fazail al-Quran; H # 2915 / Mustadrak al-Hakim, Kitab Fazail al-Quran; H # 2073.

whom Allah has given wealth, and he spends it in charity during the hours of the night and the hours of the day.” (17)



Hadith 16

لَا أَحْسَدُ إِلَّا فِي اثْنَتَيْنِ

وَحَدَّثَنَا عَلِيُّ بْنُ ابْنِ إِسْهَاجِيمَ حَدَّثَنَا زَوْجٌ حَدَّثَنَا شُعْبَةُ عَنْ سَلِيمَانَ سَمِعْتُ ذَكَرَانَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَا أَحْسَدُ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ عَلَّمَهُ اللَّهُ الْقُرْآنَ فَهُوَ يَتْلُوهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ فَمُسْمِعُهُ جَارُهُ فَقَالَ لَيْتَنِي أُرَيْثُ مِثْلَ مَا أُوتِيَ فَلَا فَعَمِلْتُ مِثْلَ مَا يَعْمَلُ، وَرَجُلٌ آتَاهُ اللَّهُ مَا لَا فَهُوَ يَهْلِكُهُ فِي الْحَقِّ فَقَالَ رَجُلٌ لَيْتَنِي أُرَيْثُ مِثْلَ مَا أُوتِيَ فَلَا فَعَمِلْتُ مِثْلَ مَا يَعْمَلُ. (درواه البخاري)

Sayyiduna Abu Hurayrah رضي الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said:

“Do not wish to be like, except the likes of two men: A man whom Allah Almighty taught the Holy Quran and he recites it during the hours of the night and during the hours of the day, and his neighbor listens to him and says: “I wish I had been given what has been given to so-and-so, so that I might do what he does”; and a man whom Allah Almighty has given wealth and he spends it on what is just and right, whereupon another person may say: “I wish I had been given what so-and-so has been given, for then I would do what he does.” (18)



Hadith 17

جَزَاءُ مَنْ قَرَأَ الْقُرْآنَ ابْتِغَاءَ وَجْهِ اللَّهِ، وَأَمَّ بِهِ قَوْمًا

وَحَدَّثَنِي الْوَلِيدُ بْنُ أَبِي تَائِبٍ حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍاءُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الْعَزِيزِ عَنْ أَبِي قَيْسٍ عَنْ بَشِيرِ بْنِ عَاصِمٍ، عَنْ أَبِي الْيَقْظَانِ عَنْ زَادَانَ عَنْ ابْنِ عُمَرَ رضي الله عنهما قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: ثَلَاثَةٌ لَا يَهْرُ لَهُمُ الْقُرْغُ الْأَكْبَرُ، وَلَا يَتَأَلَّهُمُ الْجَسَابُ، هُمْ عَلَى كَيْبٍ حَتَّى يَفْرُغَ مِنْ حِسَابِ الْعَالَمِينَ: رَجُلٌ قَرَأَ

الْقُرْآنَ ابْتِغَاءَ وَجْهِ اللَّهِ تَعَالَى، وَأَمَّ بِهِ قَوْمًا، وَهُمْ رَاضُونَ. وَدَاعَ يَدْعُو إِلَى الصَّلَاةِ ابْتِغَاءَ وَجْهِ اللَّهِ عَزَّ وَجَلَّ. وَعَبَدَ أَحْسَنَ نِيَّةً، وَبَيَّنَّ رَأْيَهُ، وَفِيهِمَا يَنْتَهُوْنَ بَيْنَ مَوَالِيهِ (رواه الطبراني في المعجم الصغير والضعيف بإسناد لا بأس به) وفي الكبير بخبر، وَزَادَ فِي رَأْيِهِ قَالَ ابْنُ عُمَرَ: رَأَى لَهُ أَسْتَفْهَمَ رَسُولُ اللَّهِ الْأَمْرَ، وَفَرَّقَ حَتَّى عَدَسَ مَرَاتٍ لَا حُدُوثَ بِهِ.

وَلَفْظُ الْكَبِيرِ عَلَى مَا فِي الْجَامِعِ الضَّعِيفِ: ثَلَاثَةٌ عَلَى كَلْبَانِ الْمُسْكِبِ يَوْمَ الْقِيَامَةِ، لَا يَهْرُ لَهُمُ الْقُرْغُ، وَلَا يَفْرُغُونَ حَتَّى يَفْرُغَ النَّاسُ: رَجُلٌ تَعَلَّمَ الْقُرْآنَ، فَقَامَ بِهِ يَطْلُبُ وَجْهَ اللَّهِ وَرَجُلٌ نَادَى فِي كُلِّ يَوْمٍ وَلَيْلَةٍ خَمْسَ صَلَوَاتٍ يَطْلُبُ وَجْهَ اللَّهِ وَمَا عِنْدَهُ، وَمَعْلُوكٌ لَمْ يَنْتَفِعْ رَأْيَ الدُّنْيَا عَنْ طَاعَةِ رَبِّهِ.

Sayyiduna Abdullah bin Umar رضي الله عنه narrated that the Beloved Rasulallah صلى الله عليه وسلم said:

“Three people will not have the fear of ‘Faza al-Akbar’ (the great fear that will grip the people on the Day of Judgment), nor will there be any ‘Hisab’ (Reckoning/Accountability) for them, they will be upon hills of Musk until the ‘Hisab’ for whole creation gets completed.

First: That person who only for the sake of Allah Almighty’s ‘Raza’ (Contentment) learnt the Holy Quran, and led the people in prayers (‘Imamat’) and the people were pleased with him.

Second: That person who used to call people towards prayers only for the sake of Allah Almighty’s ‘Raza’ (Contentment), and

Third: That person who did ‘Ihsan’ (here it refers to worship), the one which is in between him and his ‘Rabb’ (Lord); and that ‘Ihsan’ which is in between him and his masters (owners).”

This Hadith has been narrated by Imam Tabarani in ‘Mu’jami al-Awsat’ and ‘Mu’jami al-Saghir’ through a ‘Sanad’ {Chain of narration} that does not have any issue. Similarly, it is narrated in ‘Mu’jami al-Kabir’, but in the beginning of this Hadith, the following words are extra; that:

“Sayyiduna Abdullah bin Umar رضي الله عنه narrated: “Had I not heard this so-and-so times, then he went onto to repeat it seven times, then I would have never narrated this.” And in the ‘Kabir’ of ‘jami al-Saghir’, the following are the additional words:

“Three persons will mount the hills of Musk on the Day of ‘Qiyamah’, they will not have the fear of ‘Faza al-Akbar’ (the great fear that will grip the people on the Day of Judgment), nor will they be in the grip of fear until the ‘Hisab’ (Reckoning/Accountability) of other people;

17. Sahih al-Bukhari, Kitab Faza al-Quran; H # 5025, Kitab al-Taahid; H # 7529 / Sahih Muslim, Kitab Salat al-Musafir; H # 1846-1848 (815).
18. Sahih al-Bukhari, Kitab Faza al-Quran; H # 5026.

First: That person who only for the sake of Allah Almighty's 'Raza' (Contentment) learnt the Holy Quran, and was steadfast on it.

Second: That person who used to call people towards prayers only for the sake of Allah Almighty's 'Raza' (Contentment), and;

Third: That servant/slave whose worldly slavery did not stop him from following the commandments of the 'Rabb' (Lord)!" (19)



Hadith 18

أَمَرَ النَّبِيُّ أَخَذْتُ الْقَوْمَ بِمَا مَعَهُ سُورَةُ الْبَقَرَةِ

وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَوَانِيُّ حَدَّثَنَا أَبُو أُسَامَةَ حَدَّثَنَا عَبْدُ الْحَمِيدُ بْنُ جَعْفَرٍ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ عَطَاءٍ مَوْلَى أَبِي أَحْمَدَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ بَعَثُوا هُمْ ذُو عَدُوٍّ فَاسْتَقْرَأَهُمْ فَاسْتَقْرَأَهُمْ كُلَّ رَجُلٍ مِنْهُمْ مَا مَعَهُ مِنَ الْقُرْآنِ فَأَتَى عَلَى رَجُلٍ مِنْهُمْ مِنْ أَخْدَانِهِمْ بِمَا فَقَالَ: مَا مَعَكَ يَا فَلَانُ؟ قَالَ: فَمَعِيَ كِتَابٌ وَكِتَابٌ وَسُورَةُ الْبَقَرَةِ قَالَ: أَمَعَكَ سُورَةُ الْبَقَرَةِ فَقَالَ: نَعَمْ. قَالَ: فَأَذْهَبْ فَأَنْتَ أَمِيرُهُمْ. فَقَالَ: رَجُلٌ مِنْ أَشْرَافِهِمْ وَاللَّهِ يَا رَسُولَ اللَّهِ مَا مَعَنِي أَنْ أَتَعَلَّمَ سُورَةَ الْبَقَرَةِ إِلَّا خَشْيَةَ أَنْ أَقْرَأَ بِهَا فَقَالَ رَسُولُ اللَّهِ ﷺ: تَعَلَّمُوا الْقُرْآنَ وَأَقْرَءُوا فَإِنَّ مَثَلَ الْقُرْآنِ لَمَنْ تَعَلَّمَهُ فَقَرَأَهُ وَقَامَ بِهِ كَمَثَلِ جِرَابٍ مَخْشَوْ مِنْكَ يَنْفُوحُ رِيحُهُ فِي كُلِّ مَكَانٍ وَمَثَلُ مَنْ تَعَلَّمَهُ فَيَرُدُّهُ وَهُوَ فِي جُوفِهِ كَمَثَلِ جِرَابٍ وَكَيْ عَلَى مِسْكَبٍ. (رواه الطبراني في المعجم الكبير، وقال: حديث حسن، وابن ماجه في مختصره، وابن جبار في صحيحه)

Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrated: "The Beloved RasulAllah ﷺ sent an expedition force comprising of many, and he asked each what they could recite, so each one of them mentioned what they could recite - meaning what he had memorized of the Holy Quran. He came to one of the youngest men among them and said: 'What have you memorized O so-and-so?' He said: 'I memorized this and that, and Surah al-Baqarah.' He said: 'Did you mention Surah al-Baqarah?' He replied: 'Yes!'

He رَضِيَ اللَّهُ عَنْهُ said: 'Then go, for you are their commander.' A man among their elders said: 'By Allah (Ya RasulAllah!) Nothing prevented me from

learning Surah al-Baqarah except fearing that I would not be able to stand (in voluntary night prayer).'

The Beloved RasulAllah ﷺ then said: 'Learn the Holy Quran to recite it, for indeed the parable of the Quran for the one who recites it and stands with it (in prayer) is that of a bag full of musk whose scent fills the air all around. And the parable of the one who learns it, then sleeps while it is in his memory is that of a bag containing musk that is tied shut.' (20)



Hadith 19

مَنْ قَرَأَ الْقُرْآنَ فَقَدِ اسْتَدْرَجَ النُّورَ فَيُورِيهِ إِلَيْهِ

وَأَخْبَرَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنُ عَبْدِ اللَّهِ الْبَغْدَادِيُّ، حَدَّثَنَا يَحْيَى بْنُ عَفَّانَ بْنِ صَالِحٍ السَّهْمِيُّ، حَدَّثَنَا عَمْرُو بْنُ الرَّبِيعِ بْنِ طَارِقٍ، حَدَّثَنَا يَحْيَى بْنُ أَبِي كَبَشٍ، حَدَّثَنَا خَالِدُ بْنُ أَبِي تُرَيْبٍ، عَنْ ثَعْلَبَةَ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَرَأَ الْقُرْآنَ فَقَدِ اسْتَدْرَجَ النُّورَ فَيُورِيهِ جُوفِهِ كَلَامُ اللَّهِ تَعَالَى (رواه الحاكم وقال: حديث صحيح الإسناد ولم يخرجه)

Sayyiduna Abdullah bin Umar رَضِيَ اللَّهُ عَنْهُ narrated that the Beloved RasulAllah ﷺ said:

"The one who has read recited the Holy Quran, then in between his two sides, Allah Almighty will bestow 'Nuburawat' (the blessings that are also bestowed upon the Prophets, not Prophet-hood!), except that No revelation ('Wahi') is sent upon him. Therefore, it is not appropriate for a person acquiring the knowledge of the Holy Quran that he behave angrily with the people who have anger and get involved in evil (sins) along with the ignorant, when there is the Holy Quran in their bosoms (heart)." (21)



19. Al-Mujam al-Awsat - Tabarani; H # 9280 / Al-Mujam al-Saghir - Tabarani; 2: 124 / Al-Mujam al-Kabir - Tabarani; H # 13584 / Majma al-Zawaid, Kitab al-Salat; H # 1845 / Al-Jami al-Saghir; H # 3499.

20. Jani al-Tirmizi, Kitab Faza'il al-Qurani; H # 2876 / Sunan Ibn Majah, Al-Muqaddima; H # 217 / Al Targhib wal Tarhib; H # 20.

21. Mustadrak al-Hakim, Kitab Faza'il al-Qurani; H # 2072.

Hadith 20

الصيام والقرآن يشفعان للعبد

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْأَخْفَافُ أَخْبَرَنِي مُوسَى بْنُ عَبْدِ الْمُنَظَّرِ، حَدَّثَنَا هَارُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي حُثَيْبُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ وَرَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الصَّيَامُ وَالْقُرْآنُ يَشْفَعَانِ لِلْعَبْدِ، يَقُولُ الصَّيَامُ: رَبِّ إِنِّي مَتَّعْتَهُ الطَّعَامَ وَالشَّهَوَاتِ بِالنَّهَارِ فَشَقَّقْتُ فِيهِ، وَيَقُولُ الْقُرْآنُ: مَتَّعْتَهُ الْقُرْآنَ بِاللَّيْلِ فَيُشَفَّعَانِ (رواه أحمد وابن أبي الدنيا في كتاب النور والطبراني في الكبير، والحاكم، واللفظ له، وقال: صحيح على شرط مسلم)

Sayyiduna Abdullah bin Umar ﷺ narrated that the Beloved RasulAllah ﷺ said:

“‘Saum’ (Fasting) and the Holy Quran both will intercede for the people. ‘Saum’ (Fasting) will say: ‘O My ‘Rabb’! I have this bondsman of You away from food and drink in the day, accept my Intercession for him!’ And the Holy Quran will say: ‘I have kept this bondsman away from sleep at night, accept my Intercession for him.’ Thus, both of these will request Allah Almighty for the permission (‘Izn’) for his forgiveness.” (22)

Narrated by Imam Ahmad, and Imam Ibn Abi Dunya in ‘Kitab al-Ju’u’ and Imam Tabarani in ‘Al-Mu’jam al-Kabir’ and Imam Hakim with these words, and he said it is ‘Sahih’ (Authentic) according to the conditions of Imam Muslim.



Hadith 21

لا تَرْجِعُونِ إِلَى اللَّهِ أَفْضَلَ مِمَّا خَرَجَ مِنْهُ

وَأَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ زَيْدٍ الْعَدَلِيُّ، حَدَّثَنَا جَدِّي أَحْمَدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سَلَمَةُ بْنُ شَيْبٍ، حَدَّثَنِي أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ قَعَاوِيَةَ بْنِ صَالِحٍ، عَنْ الْعَلَاءِ بْنِ الْحَارِثِ، عَنْ زَيْدِ بْنِ أَرْطَاةٍ، عَنْ جُبَيْرِ بْنِ نَفِيرٍ عَنْ أَبِي ذَرٍّ الْعُقَارِيِّ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّكُمْ لَا تَرْجِعُونَ إِلَى اللَّهِ بِشَيْءٍ أَفْضَلَ مِمَّا خَرَجَ مِنْهُ - يَعْنِي الْقُرْآنَ - ظَهَرَ مِنْهُ. (رواه الحاكم، وصححه، ورواه أبو داود وفيه غرار)

22. Musnad Imam Ahmad bin Hanbal; 2: 174 / Mustadrak al-Hakim, Kitab Fazail al-Quran; H # 2208.

Sayyiduna Abu Zarr Ghifari ﷺ said that the Beloved RasulAllah ﷺ said: “Verily! One cannot acquire nearness to Allah Almighty through anything except that it be the most meritorious thing than everything else. And it was Revealed from Him – that which became apparent upon us <i.e. the Holy Quran>.” (23)



Hadith 22

أَهْلُ الْقُرْآنِ هُمْ أَهْلُ الدَّوْخِ خَاصَّةً

وَأَخْبَرَنَا غُنَيْدُ اللَّهِ بْنُ سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ بَدَائِلٍ بْنُ مَيْسَرَةَ عَنْ أَبِيهِ عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ أَهْلِيْنِ مِنَ النَّاسِ. قَالُوا: وَمَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: أَهْلُ الْقُرْآنِ هُمْ أَهْلُ الدَّوْخِ خَاصَّةً. (رواه النسائي، وابن ماجه، والحاكم، وصححه، والمذري)

It was narrated that Sayyiduna Anas bin Malik ﷺ said: “The Beloved RasulAllah ﷺ said:

“Allah Almighty has His own people among the mankind.” They said: “Ya RasulAllah! Who are they?” He ﷺ said: “The People of the Quran are the People of Allah Almighty and those who are closest to Him.”” (24)



Hadith 23

مَنْ قَرَأَ الْقُرْآنَ لَمْ يَزِدْ إِلَى أَرْذَلِ الْعَمَلِ

وَحَدَّثَنِي عَلِيُّ بْنُ عِيسَى حَدَّثَنَا إِسْرَاهِيمُ بْنُ أَبِي طَالِبٍ حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ غَاصِمِ الْأَخْوَلِ عَنْ عِكْرَمَةَ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: مَنْ قَرَأَ الْقُرْآنَ لَمْ يَزِدْ إِلَى أَرْذَلِ الْعَمَلِ لَكِي لَا يَعْلَمَ

23. Mustadrak al-Hakim, Kitab Fazail al-Quran; H # 2083 / Al-Marasil – Imam Abu Dawoud, Kitab al-Adab; H # 534.

24. Al-Sunan al-Kubra, Kitab Fazail al-Quran; H # 8031 / Sunan Ibn Majah, Al-Muqaddima; H # 215 / Sunan al-Darimi, Kitab Fazail al-Quran; H # 3 3326 / Al-Mustadrak al-Hakim, Kitab Fazail al-Quran; H # 2090 / Al-Targhib wal-Tarhib, Kitab Qirat al-Quran; H # 26.

Hadith 25

اَقْرَءُوا الْقُرْآنَ وَلَا تَكُونُوا مِنْ
الْمُفْرِّقِينَ

عَبْدَ الرَّحْمَنِ بْنِ شَيْبَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: اقْرَءُوا الْقُرْآنَ وَاعْمَلُوا بِهِ وَلَا تَقْلُوا فِيهِ وَلَا تَجْفُوا عَنْهُ وَلَا تَأْكُلُوا مِنْهُ وَخَلَقْنَا عَبْدَ الصَّمَدِ حَدَّثَنَا هَمَامٌ حَدَّثَنَا يَحْيَى عَنْ زَيْدِ بْنِ سَلَامٍ عَنْ جَدِّهِ عَنْ أَبِي رَاشِدٍ الْأَحْمَرِيِّ عَنْ

Sayyiduna Abdul Rahman bin Shibl al-Ansari ؓ narrated that the Beloved RasulAllah ﷺ said:

“Recite the Holy Quran, and practice upon it and do not put its reading/recitation behind your backs, do not go into extremity regarding it nor do acquire livelihood of this world through it, nor do make it a means of acquiring worldly wealth.” (27)



Hadith 26

مَنْ قَرَأَ الْقُرْآنَ فَلَيْسَ آلَ اللَّهِ بِهِ

عَمْرُو بْنُ عَبْدِ اللَّهِ بْنِ خَضِيمٍ أَنَّهُ مَرَّ عَلَى قَاصٍ يَقْرَأُ نَحْمَ سَأَلْ، فَأَمْسَرَ جَمْعَ ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ قَرَأَ الْقُرْآنَ وَلَحَدْنَا مَحْمُودٌ بْنُ عَمِلَانَ حَدَّثَنَا أَبُو أَحْمَدَ حَدَّثَنَا سَفِيَانُ عَنْ الْأَعْمَشِ عَنْ خَبِيبَةَ عَنِ الْحَسَنِ عَنْ فُلَيْسَ بْنِ السَّيِّدِ فَإِنَّهُ سَمِعَ عَمْرُوًّا يَقْرَأُ الْقُرْآنَ يَسْأَلُكَ بِهِ النَّاسَ (رواه أبو داود طبعه وقال: حديث حسن)

Sayyiduna Hasan narrated that Sayyiduna Imran bin Husayn رضي الله عنه passed by a reciter reciting the Holy Quran, then he started begging through his recitation. So he (*Imran*) said: "Indeed we are from Allah and to Him we shall return." Then he said: "I heard RasulAllah ﷺ saying:

“Whoever recites the Holy Quran, then let him ask Allah Almighty by it. For indeed there will come some people, who will recite the Holy Quran, then will ask people through its recitation. ”’ (28)

27. Musnad İmami Ahmad bin Hanbal; 5: 249 / Musnad Abu Ya'la; H # 1518 / Al-Jani li-Shub al-İman – İmami Bayhaqi; H # 2383 / Al-Sunan al-Kubra – İmami Bayhaqi, Kitab al-Salat; H # 2270 / Al-Sunan al-Saghir, Kitab Fazail al-Quran; H # 950 / Musannaf Abdur-Razzaki; H # 19444.

28. Jami al-Tirmizi, *Kitab Fazail al-Quran*; H # 2917 / Musnad Imam Ahmad bin Hanbal; 4: 432-433.

قَرَأُوا الْقُرْآنَ. (رَوَاهُ الْخَالِكِيُّ، وَقَالَ: صَحِيحُهُ الْأَسْنَدُ)

Sayyiduna Abdullah bin Abbas رضي الله عنه narrated that: "The one who recites/reads the Holy Quran will not be returned to the most obnoxious ('Razeel') phase of his life and for his, the proof is the statement of Allah Almighty that:

"Then We return him to the lowest of the low! Except for those who Believe."

{Surah al-Teen; 95: 5-6}

In this it is stated that: "Except for those who Believe" which means: "Except those who have read/recited the Holy Quran." (25)



Hadith 24

أَشْرَافُ أُمَّتِي حَمَلَةُ الْقُرْآنِ

وَأَخْبَرَنَا أَبُو عَبْدِ الرَّحْمَنِ السَّلْمِيُّ وَأَبُو الْحَسَنِ مُحَمَّدُ بْنُ الْقَاسِمِ الْقَارِسي قَالَ: ثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ عَبْدِ الدَّيْمِ بْنِ فَرِيثٍ ثَنَا الْحَسَنُ بْنُ سَلْفِيَّةٍ ثَنَا ابْنُ رَهِيمٍ الثَّرِيدِيُّ ثَنَا سَعْدُ بْنُ سَعِيدٍ الْجُرْجَانِيُّ ثَنَا تَهْمَلُ بْنُ عَبْدِ الدَّوْعَنِ الصَّحَّاحِ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَشْرَافُ أُمَّتِي حَمَلَةُ الْقُرْآنِ، وَأَصْحَابُ اللَّيْلِ. (وَأَفَانِيهِي عَنِّي فِي شُعَبِ الْإِيمَانِ وَابْنِ أَبِي الدُّنْيَا)

Sayyiduna Abdullah bin Abbas رضي الله عنه narrated that the Beloved RasulAllah ﷺ said:

"The most respected of all people from my 'Ummah' (Nation) are those whose chests contain the Holy Quran <i.e., memorizers of the Holy Quran>, and the people of the Night (*due to their worship at night*)."



25. *Al-Jami li Shu'ub al-Iman* – Imam Bayhaqi; H # 2450 / *Mustadrak al-Hakim*, Kitab *Fazail al-Quran*; H# 2090.

²⁶ *Al-Jam'i li-Su'u' al-Imani* – *Imami Baylaqi*; H # 2447, 2977 / *Al-Mujam al-Kabir* – *Imami Tabarani*; H # 12662.

Hadith 27

ليس منكم من لم يتغن بالقرآن

وَحَدَّثَنَا إِسْحَاقُ حَدَّثَنَا أَبُو عَاصِمٍ أَخْبَرَنَا ابْنُ جُرَيْجٍ أَخْبَرَنَا ابْنُ شِهَابٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ ع قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَ مِنْكُمْ مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ. (رواه البخاري، ورواه أحمد، وأبو داود، وابن حبان، والحاكم عن سعد، قال جمهور العلماء: أي لم يتغن، صوته، وقال يعقوب: لم يتغن، يد عن غيره)

Sayyiduna Abu Hurayrah رضي الله عنه narrated that the Beloved RasulAllah ﷺ said:

"Whoever does not recite the Quran in a nice (melodious and with clear punctuation and 'Tajwid') voice is not from us." (29)



Hadith 28

الوعيد لمن قرأ القرآن يتأكل به الناس

وَأَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْخَافِضُ وَأَبُو الْقَاسِمِ بْنُ حَبِيبٍ الْمُفَضَّلُ مِنْ أَصْلِ كِتَابِهِ وَمُحَمَّدُ بْنُ مُوسَى بْنِ الْقُضْلِ قَالَ: أَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الصَّفَّارُ الْأَصْبَهَانِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ هَبِيبٍ عَنْ أَبِي نَعِيمٍ الْقُضْلِيُّ عَنْ أَبِي دَاوُدَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَرَأَ الْقُرْآنَ يَتَأَكَّلُ بِهِ النَّاسُ، جَاءَهُ يَوْمَ الْقِيَامَةِ وَوَجْهُهُ عَظِيمٌ لَيْسَ عَلَيْهِ لَحْمٌ. (رواه البيهقي)

Sayyiduna Buraydah رضي الله عنه narrated that the Beloved RasulAllah ﷺ said:

"The one who has read/recited the Holy Quran so that he may earn from the people through it, then that person will come on the Day of 'Qiyamah' and his face will be full of bones, without any flesh!" (30)



29. Sahih al-Bukhari, Kitab al-Tawhid; H # 7527 / Sunan Abu Dawud, Kitab al-Salat; H # 1471 / Sunan Ibn Majah, Kitab Fi-Iqamat al-Salat; H # 1337 / Sunan al-Darimi, Kitab al-Salat; H # 3488 / Mustadrak al-Hakim, Kitab Faza'il al-Qur'an; H # 2137, 2138; 2141, 2142.

30. Al-Jami li-Shu'b al-Iman - Imami Bayhaqi; H# 2384.

Hadith 29

قراءة القرآن في الصلاة أفضل منها في غيرها

أَخْبَرَنَا عَلِيُّ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ أَنَّ أَحْمَدَ بْنَ غَيْبِ الصَّفَّارِ حَدَّثَنَا ابْنُ أَبِي الدُّنْيَا حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ الْجَمْعِيُّ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ سَلِيمَانَ التَّمِيمِيُّ وَذَكَرَ رَجُلًا مِنْ نَبِيِّ مَخْرُومٍ مِنْ وَلَدِ عَبْدِ اللَّهِ بْنِ أَبِي رَيْعَةَ - وَأَحْسَنَ عَلَيْهِ النَّسَاءُ - عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ قَالَ: قِرَاءَةُ الْقُرْآنِ فِي الصَّلَاةِ أَفْضَلُ مِنْ قِرَاءَةِ الْقُرْآنِ فِي غَيْرِ الصَّلَاةِ وَقِرَاءَةُ الْقُرْآنِ فِي غَيْرِ الصَّلَاةِ أَفْضَلُ مِنَ التَّكْبِيرِ وَالنَّسْبِ وَالنَّسْبِ أَفْضَلُ مِنَ الصَّلَاةِ وَالصَّلَاةُ أَفْضَلُ مِنَ الصَّوْمِ وَالصَّوْمُ خَيْرٌ مِنَ النَّارِ. (رواه الدارقطني في الأثرين والبيهقي في شعب الإيمان)

Sayyidah Ayesha Siddiqah رضي الله عنها narrated that the Beloved RasulAllah ﷺ said:

"Recitation of the Holy Quran in 'Salah' (Prayers) is more meritorious than recitation of the Holy Quran outside it (i.e., out of the Prayers); and recitation of it outside the prayers is more meritorious than 'Tasbeeh' and 'Takbir' and recitation of 'Tasbeeh' is more meritorious than 'Sadaqa' (Charity), and giving 'Sadaqa' (Charity) is meritorious than voluntary 'Saum' (Fasting) and 'Saum' is a shield from the fire of Hell." (31)



Hadith 30

مضاعفة فضل قراءة القرآن في المصحف

وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ دُحَيْمٍ الدَّمَشْقِيُّ حَدَّثَنَا أَبِي (ح) وَحَدَّثَنَا عَبْدَانُ بْنُ أَحْمَدَ حَدَّثَنَا دُحَيْمُ الدَّمَشْقِيُّ حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ حَدَّثَنَا أَبُو سَعِيدٍ بْنُ عُرْوَةَ الْمَكِّيُّ عَنْ غُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ أُسَيْدٍ التَّقِيفِيِّ عَنْ جَدِّهِ أَبِي أُسَيْدٍ التَّقِيفِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قِرَاءَةُ الرَّجُلِ الْقُرْآنَ فِي غَيْرِ الْمَصْحَفِ أَلْفَ دَرَجَةٍ، وَقِرَاءَتُهُ فِي الْمَصْحَفِ ثَمَانِ مِائَةِ أَلْفٍ إِلَى أَلْفٍ دَرَجَةٍ. (رواه الطبراني والبيهقي)

Sayyiduna Aws bin Abi Aws al-Saqafi رضي الله عنه narrates 'Marfu' that the Beloved RasulAllah ﷺ said:

"The one who reads / recites the Holy Quran without seeing the text is rewarded a thousand times, while the reward becomes double when

31. Al-Jami al-Saghir; H # 6112.

one reads it whilst seeing the text, and it goes on increasing until the reward reaches up to two thousand times.”⁽³²⁾



Hadith 31

في كم يخيم القرآن؟

وَحَدَّثَنَا مُسْلِمُ بْنُ أَبِیْ إِسْمَاعِيلَ قَالَ: أَخْبَرَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ وَرَضِيَ اللَّهُ عَنْهُمَا مَرْفُوعًا: أَقْرَأَ الْقُرْآنَ فِي كُلِّ شَهْرٍ أَفْرَأَهُ فِي عَشْرِينَ لَيْلَةً، أَفْرَأَهُ فِي عَشْرِ أَهْ فِي سَنَةٍ، وَلَا تَرُدُّ عَلَى ذَلِكَ. (رواه الشيخان وأبو داود)

Sayyiduna Abdullah bin Amr ؓ narrated that the Beloved RasulAllah ﷺ said to me:

“Recite the whole Holy Quran in (at-least) one month’s time.” I said: “But I have strength (to do more than that). The Beloved RasulAllah ﷺ said: “Then finish the recitation of the Quran in seven days, and do not finish it in less than this period.”⁽³³⁾



Hadith 32

أقرا القرآن عاتهاك

وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْوَهَّابِ بْنُ نَجْدَةَ الْخَوْطِ تَنَاوَيْتَا إِسْمَاعِيلَ بْنَ عِيَّاشَ عَنْ عَبْدِ الْعَزِيزِ بْنِ غَزِيْبِ بْنِ شَهْرِ بْنِ حَزْزَبٍ قَالَ: سَمِعْتُ عَنِ ابْنِ عُمَرَ وَرَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَقْرَأَ الْقُرْآنَ مَا نَهَاكَ، فَإِذَا لَمْ يَنْهَكَ فَلَسْتَ تَقْرَأُ. (رواه الألباني في مستند الأقرؤوس)

Sayyiduna Abdullah bin Amr ؓ narrated that the Beloved RasulAllah ﷺ said:

32. Al-Mujani al-Kabir – Iman Tabarani; H # 601 / Al-Jami li-Shu'b al-Iman – Iman Bayhaqi; H# 2026.

33. Sahih al-Bukhari, Kitab Faza'il al-Quran; H # 5053 / Sahih Muslim, Kitab al-Siyami; H # 2702 (1159) / Sunan Abu Dawud, Kitab al-Salat; H # 1388.

“After reading/reciting the Holy Quran, stay away/ abstain from the things which it prohibits, because when you do not stay away from them, then it means that you have not read/recited it at all!”⁽³⁴⁾



Hadith 33

أقرو القرآن بالخزّن فأنه نزل بالخزّن

وَحَدَّثَنَا إِسْمَاعِيلُ بْنُ سَيْفٍ قَالَ: حَدَّثَنَا عَوْنُ بْنُ عَمْرٍو الْقَيْسِيُّ أَخُو رِيَّاحِ بْنِ عَمْرٍو قَالَ: حَدَّثَنَا سَعِيدُ الْخَزَنِيِّ عَنْ عَبْدِ اللَّهِ بْنِ بَرْيَدَةَ عَنْ أَبِيهِ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: أَقْرُوا الْقُرْآنَ بِالْخَزْنِ فَإِنَّهُ نَزَلَ بِالْخَزْنِ. (رواه أبو يعلى والطبراني في الأوسط وأبو نعيم في الحلية)

Sayyiduna Buraydah Aslami ؓ narrated that the Beloved RasulAllah ﷺ said:

“Read/recite the Holy Quran with a heavy voice and heart (as if crying) for it was revealed during the period of ‘Huzn’ (Sadness) (upon the tribulation of the ‘Kuffar’).”⁽³⁵⁾ ⁽³⁶⁾



Hadith 34

أقرو القرآن ما أنشأتم فلو بكم

وَحَدَّثَنَا أَبُو التَّعْمَنِ حَدَّثَنَا حَمَّادُ عَنْ أَبِي عَمْرٍو الْجَوْنِي عَنْ جَنْدَبِ بْنِ عَبْدِ اللَّهِ عَنْ النَّبِيِّ ﷺ قَالَ: أَقْرُوا الْقُرْآنَ مَا أَنْشَأْتُمْ فَلَوْ بَكُمْ فَإِذَا اخْتَلَفْتُمْ فِيهِ فَقُومُوا عَنْهُ. (رواه أحمد والشيخان والنسائي)

34. Al-Jami al-Saghir; H # 1333.

35. Al-Mu'jam al-Awsat; H # 2902 / Majma al-Zawaid, Kitab al-Tafsir; H# 11694 / Al-Jami al-Saghir; H # 1162 / Taqrib al-Bughya bi-Tartib Ahadith al-Hilya; H # 1116 / Firdaus al-Akhar; H # 312.

36. Sayyiduna Sa'ad bin Abi Waqqas ؓ narrated that the Beloved RasulAllah ﷺ said: “Cry when you read/recite the Holy Quran and if you cannot cry, then act as if crying (i.e. make your faces as if crying).” {Sunan Ibn Majah; H# 1337 / Shu'b al-Iman; H# 1960}

And in another narration, the Prophet Muhammad ﷺ said: “I will recite for you one Surah, the one who shall cry <upon hearing it> for him there is Paradise and the one who cannot cry, should act/make his face as if he is crying. {Shu'b al-Iman; H# 1893-1894}

Sayyiduna Jundub bin Abdullah ؓ narrated that the Prophet Muhammad ؓ said:

“Recite (and study) the Holy Quran as long as you agree (understand) about its interpretation, but when you have any difference of opinion / confusion (as regards and its interpretation and meaning) then you should stop reciting it (for the time being).” (37)



Hadith 35

إِنَّ اللَّهَ تَعَالَى لَا يَعْزُبُ قَلْبًا وَعَى الْقُرْآنَ

وَأَخْبَرَنَا أَبُو الْخَارِثِ نَشَبَهُ بِنَ حَنْدَجَ بِنَ الْحُسَيْنِ بِنَ عَبْدِ اللَّهِ بِنَ يَزِيدَ بِنَ خَالِدِ بِنَ صَالِحِ بِنَ صَبِيحِ الْمُرِّي يَقْضِي بِنَ أَبِي عُمَرَ قَالَ: وَجَدْتُ فِي كِتَابِ جَدِّي الْحُسَيْنِ بِنَ عَبْدِ اللَّهِ الْمُرِّي ثَمَنًا مَحْمَدًا بِنَ سَعْدِ بِنَ الْفَضْلِ الْقُرَشِيِّ ثَمَنًا مَسْلُومَةً بِنَ عَلِيٍّ ثَمَنًا حَزْرًا بِنَ عُمَرَ بِنَ سُلَيْمٍ بِنَ عَامِرٍ عَنْ أَبِي أَهْمَةَ ؓ، عَنِ النَّبِيِّ ؓ: أَقْرَأُوا الْقُرْآنَ، فَإِنَّ اللَّهَ تَعَالَى لَا يَعْزُبُ قَلْبًا وَعَى الْقُرْآنَ. (رواه النعمان)

Sayyiduna Abu Umamah ؓ narrated that the Beloved RasulAllah ؓ said:

“Read/Recite the Holy Quran! Verily! Allah Almighty will not give punishment to that Heart which memorized the Holy Quran!” (And which practiced upon it). (38)



Hadith 36

الْقُرْآنَ غَنَى لَا تَقْرَ بَعْدَهُ

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ وَزُهَيْرُ بْنُ حَرْبٍ وَبَنُو إِسْمَاعِيلَ حَدَّثَنَا شَرِيكَ عَنْ الْأَعْمَشِ عَنْ يَزِيدَ بْنِ أَبَانَ عَنْ الْحُسَيْنِ عَنْ أَنَسٍ ؓ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنْ الْقُرْآنَ غَنَى لَا تَقْرَ بَعْدَهُ، وَلَا غَنَى دُونَهُ. (رواه أبو يعلى)

Sayyiduna Anas bin Malik ؓ narrated that the Prophet Muhammad ؓ said: “The Holy Quran bestows such bounties that there is

37. Musnad Imam Ahmad bin Hanbal; 4: 315 / Sahih al-Bukhari, Kitab Faza'il al-Quran; H 3 5060 / Sahih Muslim, Kitab al-Im; H # 6871-2 (3667) / Al-Sunan al-Kubra - Imam Nasaji, Faza'il al-Quran; H # 8097 / Firdaws al-Akbar; H # 314.

38. Fawaidah; 4:76 by Imam Abul Qasim Tammam bin Muhammad [300- 414 A.H].

no poverty after it and bestows such wealth that there is no wealth equal to it.” (39)



Hadith 37

يَكُلِّي خَرْفَ زَوْجَةٍ مِنَ الْخَوَرِ الْعَيْنِ

وَحَدَّثَنَا مُحَمَّدُ بْنُ غُبَيْدِ بْنِ أَدَمَ بْنِ أَبِي إِسَاسٍ الْعَسْقَلَانِيُّ حَدَّثَنِي أَبِي عَنْ جَدِّي أَدَمَ بْنِ أَبِي إِسَاسٍ ثَمَنًا خَفِضَ بِنَ مَيْسَرَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ عَنْ عُمَرَ بِنَ الْخَطَّابِ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْقُرْآنَ أَلْفَ خَرْفٍ وَسَبْعَةَ عَشْرُونَ خَرْفٍ فَمَنْ قَرَأَهُ صَابَرًا مَخْتَصِبًا كَانَ لَهُ بِكُلِّ خَرْفٍ زَوْجَةٌ مِنَ الْخَوَرِ الْعَيْنِ. (رواه الطبراني في الأوسط)

Sayyiduna Umar bin Khattab ؓ narrated that the Beloved RasulAllah ؓ said:

“There are 10 Lakh alphabets (letters) and 27,000 words in the Holy Quran. The one who recites/reads it with the intention of Reward and Patience, then there is ‘Hur al-Ayn’ (women of Heaven) in marriage (as a wife) for him for every letter (‘Harf’).” (40)



Hadith 38

الْقُرْآنَ هُوَ التَّوَرُ وَالذِّكْرُ وَالصِّرَاطُ الْمُسْتَقِيمُ

وَأَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْخَافِضُ ثَمَنًا أَبُو الْعَنَاسِ مُحَمَّدُ بْنُ يَغْفُورَ ثَمَنًا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ ثَمَنًا وَهَبُ بْنُ جَبْرِ ثَمَنًا أَبِي قَالَ: سَمِعْتُ قَيْسَ بْنَ سَعْدٍ يَحْدِثُ عَنْ رَجُلٍ، عَنِ النَّبِيِّ ﷺ فِي حَدِيثٍ ذَكَرَهُ قَالَ: الْقُرْآنَ هُوَ التَّوَرُ الْمُبِينُ، وَالذِّكْرُ الْحَكِيمُ، وَالصِّرَاطُ الْمُسْتَقِيمُ. (رواه الشيخون)

A person narrated from the Beloved RasulAllah ؓ that:

“The Holy Quran is an apparent ‘Nur’ (Light) and wise Remembrance (‘Al-Zikr al-Hakim’) and is the path of Guidance (‘Sirat al-Mustaqim’).” (41)



39. Musnad Abu Ya'la, Musnad Anas bin Malik; H# 2774 / Al-Jami al-Saghir; H # 6183.

40. Majma al-Zawaid, Kitab al-Tafsir; H # 11653.

41. Al-Jami al-Saghir; H # 6186 / Al-Jami li-Shub al-Iman; H # 1789.

Hadith 39

الْقُرْآنُ هُوَ الدَّوَاءُ

وَحَدَّثَنَا أَبُو النُّعْمَنِ مُحَمَّدُ بْنُ الْمُفْلِسِ ثَنَا الْحَسَنُ بْنُ زَيْدٍ ثَنَا أَبُو عَبْدِ اللَّهِ الْحَسَنُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ
ثَنَا أَخُوهُ أَبُو جَعْفَرٍ ثَنَا مُحَمَّدُ بْنُ غَنِيَةَ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ تَابِطٍ الدَّهَّانُ عَنْ سَعَادٍ عَنْ أَبِي إِسْحَاقَ عَنْ
الْمَعَارِثِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ (رَوَاهُ الْفَقَاهُ)

Sayyiduna Ali bin Abu Talib ؑ narrated that the Beloved
 RasulAllah ﷺ said:

"The Holy Quran is 'Shifa' (Medicine)!" (42)



Hadith 40

أَهْلُ الْقُرْآنِ عَرَفَ أَهْلَ الْجَنَّةِ

وَأَخْبَرَنَا مُحَمَّدُ بْنُ حَفْصَةَ بْنِ أَبِي جَمِيلٍ الْقُرَشِيُّ بِدَلِّشَقٍّ أَنَّ عَلِيَّ بْنَ الْمُسْلِمِ بْنِ مُحَمَّدٍ أَخْبَرَهُمْ
أَخْبَرَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ طَلَّابِ الْحَطِيبِ أَخْبَرَنَا أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ جَمِيعٍ ثَنَا
مُحَمَّدُ بْنُ مَقْصُورٍ - هُوَ أَبُو بَكْرِ التَّوَّاسِطِيُّ - ثَنَا أَبُو أُتَيْيَةَ مُحَمَّدُ بْنُ إِبْرَاهِيمَ ثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا حَفْصَةُ
الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: أَهْلُ الْقُرْآنِ عَرَفُوا أَهْلَ الْحَقَّةِ. (رواه البُخَارِيُّ)

Sayyiduna Anas bin Malik ؓ narrated that the Beloved Rasul Allah ﷺ said:

"The people of the Holy Quran are them 'Urafa' (Gnostics) of the People of Paradise!" (43)

*The author states:
The Forty Hadiths have been completed and Allah is sufficient for me and the Best
Helper.*

Translated by the 'Abd' of Allah Almighty and the 'Ummati' of RasulAllah
~Muhammad Bashaarath Ali Siddiqui Ashrafi~

~Muhammad Basharath Ali Siddiqui Ashrafi~



42. *Al-Jamī al-Saghir*; H# 6186 / *Musnad al-Shihab of Imām al-Qazayī*; H# 28 / *Sumari Ibn Ma'ali*. *Kitāb al-Tibb*; H# 3501, 3533.

43. Nawwadir al-Usul; 121 / Al-Jami al-Saghir; H# 2767.

1. *'The Branches of Faith'*: This is a beautiful translation of 'Shu' b al-huani' of Imam Imaduddin Ibn Khathir Shafai' detailing the branches of 'Imani' (Faith).
2. *'The Decorated Pearls Pertaining to Allah's Greatest Name'*: An excellent translation of 'Durr al-Munazzam fi Ism al-A'zam' of Imam Hafiz Jalaluddin Abdul Rahman bin Abu Bakr Suyuti Shafai' [d. 911 A.H] detailing the narrations on 'Ism al-A'zam'.
3. *'The High Methods of Attaining Sustenance'*: This book is a translation of 'Husul al-Rifq bi Usul al-Rizq' of Imam Hafiz Jalaluddin Abdul Rahman bin Abu Bakr Suyuti Shafai' [d. 911 A.H / 1505 C.E] on the supplications and deeds that increase one's sustenance.
4. *'The Deeds that Entail Double Rewards'*: A lucid translation of 'Matla' al-Badrayn fi-man Yu'ta Ajralhu Marratayn' of Imām Hafiz Jalaluddin Abdul Rahman Ibn Abū Bakr Suyūṭī Shafiyyī [d. 911 A.H / 1505 C.E], a compendium of 59 Ahādīth detailing the deeds that entail Double Rewards from Allāh Almighty.
5. *'Hijab {Veil} In Modern Perspective'*: This is a translation of an Urdu book by Mufti Javed Ahmad Amber Misbahi on the critical study of the practice of Hijab & its socio-cultural importance in the light of Biblical scriptures & modern news media.
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